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563 someone of the Maricopa community, their captive origin was no
727 longer brought up against them.

867 Admonition was frequently given children. Kutox phrased the ideals of life as follows:

We would tell a boy to grow up strong and brave, to love his neighbors and to be industrious. When a child was old enough, it was told to treat old people kindly; to share whatever it had with an old woman who could not help herself; never to throw things at an old woman. Boys should try to become famous in war. Girls were told to be industrious and kind to everyone. Girls were looked on as enemies; they were called that (see p. 225).

185 One thing appeared clearly from discussion, that, unlike ourselves, a parent did not feel that his child should climb to a higher social position than his own, or amass more wealth. "They did not seem to look ahead."

[721] Warfare was an ideal pursuit.

[898] Fathers told their sons to go to war. It was good to die young; everyone mourned if one was killed in war. But an old man receives scant attention and nobody cares if he dies (said Kutox, himself aged).

866 Little boys of four to six were trained to withstand pain with this end in view. They were tested by pinching them hard or striking with a stick. The procedure may have been somewhat formalized, for it was said that several boys were tested together by an old man. If they did not cry out when struck, they were next placed on an ant hill to be bitten and finally pushed into a wasps' or bees' nest. It was taken as a sign that they would become brave warriors, if they did not cry. This procedure had no special name and was distinct from the following.

866 A group of boys of sixteen or eighteen were subjected to a
893 formal test called *tcutō'xām* by old warriors. They were admonished to be brave, to withstand starvation, thirst, and fatigue, and were told how to fight. The song *tcutō'xām* (p. 268) was sung before the boys were taken to kill a swarm of bees hiving in the ground or in a hollow cottonwood. They were made to sit on the hive and deliberately kill all the bees, one at a time, regardless of their stings. This represented going to war, the bees being the enemy. This was not ostensibly a puberty ceremony.¹⁰

[171] ¹⁰ There is an analog in the ant ordeal for boys among Luisño and Juaneño (Kroeber, *Handbook*, pp. 641, 672).

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over her at this point in the proceedings, as they knew the Pima 881
did. "We keep her just as quiet as we can. We do not make any
noise around her." She was given very little food and then only
pinole (a gruel of ground parched wheat); in earlier times mes-
quite bean gruel. She must particularly avoid meat and salt.
She could not touch herself with her fingers: should she use them
to touch her head, her hair would fall out. Instead she used a
little stick, but could scratch only very lightly. This was pre-
pared by her parents of arrowweed or mesquite. (It was not
worn hung about the neck as elsewhere.) This was some six [413]
inches long; to the butt was attached by a short willow cord, a
bundle of willow bark with which to wipe her face. Her head was
plastered all over every night, thinking she might forget and
touch her hair. On the first four nights, this was mud mixed with
pounded black mesquite bark; on the second four, mud alone.
Each morning, as she bathed, she washed this off, so that her hair
would be dry before the sun rose. Her face up to the eyes was
solidly painted a dark red. This was prepared by mixing red
paint with the black liquor obtained by boiling mesquite bark.
Her sole garment was a cotton skirt, newly made for the occa-
sion. At the end of the period, it was thrown into the river, never
burned. No ornaments were worn.

There is some difference of opinion as to the activities of this
period. The old Halchidhoma, Kutox, stated that the girl had to
run every morning before sunrise in order that she might learn [866] ●
endurance, to stand the heat, and run tirelessly on long journeys.
She was accompanied by two good female runners, one on either
side, but not holding her by her arms. For the first four morn-
ings, they ran with her to the river where all three bathed; on the
second four, they ran toward the east, returning with her to
bathe again. During the second four days, she was subjected to
"baking" (pa'vũg, the word for baking food). She lay in a hol-
low in the sand outside the hüt and was covered with sand. A
fire had been previously built in this and the coals raked care-
fully away. There she lay until the sand cooled. The process be-
gan at mid-morning: she emerged about noon, when it was suffi-

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526 end. Those whose darts were caught retired from the game. The others threw their darts again for him to catch. Again those caught retired. Those who survived this time, then threw the split stick out and the game began again. That boy who caught all (?) their darts was chosen leader for all their games. The

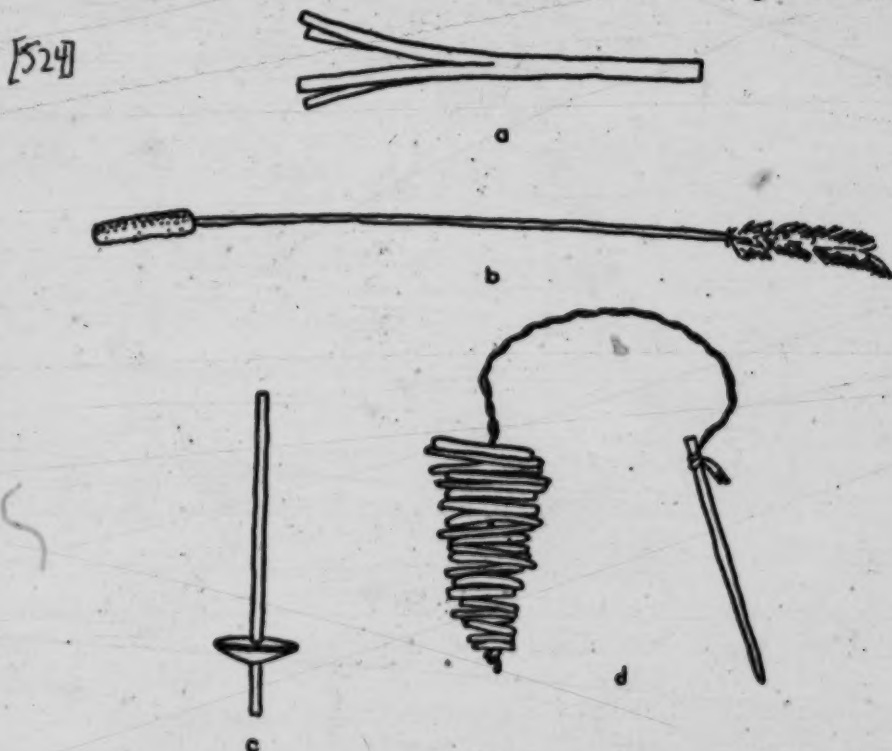


FIG. 14.—Games (a, b, boy's dart game; c, top; d, ring and pin game)

game, the dart, and this leader were all called by the same name, *tümxo'aglc*. The split stick was *tcahwa'tc*, onomatopoeic for its whirring sound as it was thrown.

524 Young boys indulged in mimic warfare, slinging mud at each
857 other (called *duxwěcu'm*, "whirling"). Two long lines of boys
966 were opposed, each boy provided with a big lump of mud under his arm and a stick a foot long. A bit of mud was pinched off and

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thrust on the end of the stick so that it could be slung at the opponents. They began at a signal. They must not cry nor run away when hit, but must keep the line intact. They dodged, twisting aside. This was their first training; then when going to war, if shot, they would be able to stand it and hold the line. It trained their arms and taught them to throw straight. The lines moved toward each other until one side broke and ran. This contest was frequent, but was considered very rough. It was played only early in the morning and in the evening.

Boys also used slings for sport. The sling (daθla'p) was not a weapon. It was made of an elliptical piece of leather to each end of which a cord was tied.

They juggled (mai'amtciaqu'm, "to swing upward") with little wild gourds, stones, or clay balls. They used two, three, or four. This was played at by anyone. Poles were balanced on end on the hand as a sport. (This was nameless.)

Tops were twirled between the palms by both boys and girls. These, as the name implies (ma'tapaiyir', "flying clay") were made of a disk of baked clay, an inch to one and a half in diameter, mounted on a slender stick, six inches long (Fig. 14, c). The lower end of the stick being flat, the top travelled in a circle. The boys would use this as a test of good running; each trying to follow his erratic top.

Boys amused themselves by tapping arrows on their bow strings to see who could make the loudest sound. The bow was held vertically, string up, with one end resting between the teeth. This was the only form of musical bow known to the Maricopa.

The bull-roarer (xiuxiu: onomatopoeic) was also merely a plaything. This was a ten-inch length of split and scraped arrow-wood, with a cord fastened in notches near one end.

The hidden ball game (tatu'θul'ik, "hiding") was a pastime, not a gambling game. Two opponents, facing each other, had each a ridge of dirt transversely before him. One ran a small stone repeatedly through his pile, singing kwataθu'n, kwataθu'n, until he left it hidden there. (The dirt was not divided into